588 bush. If she agrees to become his wife in this irregular manner,
583 she goes there and meets him. They have relations together and run to one of the relatives of the girl's mother. The family of the mother will be more lenient than the family of the father, having no right to the lobolo. The transgressors of the law will probably choose the village of the maternal uncle and settle there. The parents look everywhere for their daughter and try to get her to return home. If she is quite determined to remain with her ravisher, they let her go free, deploring their misfortune and their shame. But it is rare in the primitive state of the tribe for such a marriage not to be regularised. The thief, if he has retained any feeling of decency, will try to collect the lobolo. One morning he goes to the village of his wife's parents, and deposits a sovereign or a goat or a cock on the threshold of the hut of the girl's mother ; or he hangs a half-sovereign on the goat's neck, rubs its lips with salt to prevent it from bleating, and then shouts loudly : " We have stolen, we of such and such a clan "... People wake from their sleep, not knowing what animal has made such a noise, come out of their huts and see the culprit standing outside the fence. When he has been duly recognised, he runs away. He will perhaps bring some other presents till he has definitely
588 " lobola " his wife. This is called the *nshonshonela*. Should he
611 not succeed in bringing the regular payment, the first girl born
597 of that marriage will be the lobolo. " Nwana a ta lobola mamana wa kwe " : the child will pay for her mother. In law, all the children of such a union belong to the girl's family : a man who has not lobola has no right of property in his children. (See Part III.)

Should the woman who has been stolen by *tlhuba* go at once to live with her irregular husband in his village, her parents will arrange matters in another way. They will " go as enemies " (hi bulala), make a regular descent on the village of the thief, kill a pig, threaten to take all the furniture. The men of that village will then intercede and, in the course of time, the lobolo will be paid. (See App. VIII.)

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604 611 597 *(pfusha muti) by means of a ntukulu.* Should he see that he has no children, that his village is in danger of "dying," he will take his unmarried sister to his village and refuse to accept the lobolo for her. He will say to her : "Do not fear! If you die, I will bury you!" This duty falls in the first place to the husband ; but the brother is ready to fulfil it. She will have lovers, and perhaps give birth to a son. As she has not been lobola, this child belongs to the mother's family, according to the great rule of Native law. The uncle will appropriate this male offspring of his family, who will bear the *shibongo* of his kokwana. A uterine nephew, adopted under these circumstances, can save the family of his mother from extinction.

2) Rights of the uterine nephew.

604 782 The attitude of the ntukulu wa shisati (the uterine nephew) to his malume is quite peculiar. "Ntukulu i hosi, a nyenyela hikwapsu ku malume." — "The uterine nephew is a chief! He takes any liberty he likes with his maternal uncle" (Mboza). These prerogatives of uterine nephews with regard to relatives on their mother's side, their bamalume and bakokwana, appear clearly in the religious ceremonies. We have seen the prominent part which batukulu take in these rites. "Ba yima mahlwen ka psikwembu" — "they stand before the gods, in their stead" (Viguet). They must be the servants of the altar, and the consumers of the offering. In the great sacrifice for rain, as accomplished in the Northern clans, an offering of beer is made, together with the sacrifice of the black victim. (See Part VI.) It is the uterine niece of the chief who must fetch the mealies from the granary, pour them into the pot, take the first handful to crush it in the mortar, give the first blow with the pestle, and begin each of the complicated acts of the brewing. When the black victim is brought, some one puts an assagay into her hand and helps her to stab the animal. She it is who "gives over to the gods" (nyiketa psikwembu). The same thing happens in the great family gatherings : one ntukulu holds the leg, another the

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APPENDIX VI (See p. 265)

The story of Paulus K., illustrating the matlulana superstition and the Thonga horror of polyandry.

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One of my pupils, who was already a married man of, perhaps, thirty-two years of age, once came to me, very much distressed, to confess a fault which seemed to weigh very heavy on his conscience. On a day of feasting he had drunk too freely and had commited adultery with the wife of his elder brother Guga. He fought with himself for years, not daring to avow an action which seemed to him not merely ordinary adultery but an incestuous act. He finally wrote to his brother: "Though I know that we shall not be able to love each other any more as before, though it pains me so much to separate from you, I will confess! Please forgive me, as I intended to commit suicide on account of my fault!"

The special gravity of the fault consisted in two circumstances: 1) She was his brother's wife and he was now unable to visit his brother when ill, to take part in his burial, or to maintain friendly relations with him. 2) Guga was his elder brother. This made the case still worse.

The letter of Paulus to his fellow evangelists is touching: "I have no right to stay in your assembly, because I have been overcome by the Enemy and committed adultery with my elder brother's wife. I have been long prevented (from confessing) by the Enemy's power. Now I have wept before Jesus that He may help me to pierce the abscess... Satan came and said to me: 'Will you not be ashamed to confess such a thing before men?' I nearly retreated. But at sunrise I made haste to write to you, and now I feel peace and joy. It seems to me that I am going to receive the Spirit of God."

APPENDIX VII (See p. 279)

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The story of Spoon Libombo, showing that, when the lobolo has not been paid or has been returned, the children belong to the mother's and not to the father's family.

Spoon was the son of Shibaninge, a woman of the Libombo family, and of Khobete of the Mazwaya family, who had lobola Shibaninge.

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611 597 604 This man died during a war with the Portuguese, having been killed on Mbengelen island. The widow was "fambeliwa" (chosen) by Nsiki, Khubete's brother, who was to inherit her. But Nsiki did not really care for the widow. He did not prepare a *ntehe* for the baby nor provide the mother with ochre. Seeing this, Shibaninge went back to her relatives. When the time for the weaning of the little one arrived, a man named Mbobobo had irregular relations with the woman in order to "lumula" the child (See page 60). Mbobobo went so far as to take her to his home, upon which Nsiki claimed the lobolo paid by the Mazwayas and the Libombos gave it back to them. After that, Spoon lived in his mother's family and was called: "wa ka Libombo," "man of Libombo." But he had no real home (a nga na kwakwe). Being on the spot he was always chosen to help in the sacrifices: drinking the beer which remained in the pot after the libations to the gods in the gandelo, near the gate, stealing the offerings when the victims were killed in the sacred bush, etc. He was the "great ntukulu," because his mother belonged to the elder branch or first house of the family. So he took precedence of the other uterine nephews when they had to take part in the sacrifices.

APPENDIX VIII (See p. 281)

The story of Gidhlana Ngwetsa of Rikatla; a typical case illustrating the lobola, divorce, and leper customs of the Ba-Ronga.

587 586 Gidhlana was the sister of a man named Mubene. Both were the children of a fine old Ronga named Ngwetsa and one of his wives. Gidhlana was bought with lobola by a man named Khandlela (candle), son of Ñwamanghele, a man of the Manyisa clan settled near Rikatla. The marriage took place probably in 1893. The new pair did not live in peace. Gidhlana quarrelled with her husband. "Why? Nobody knows! Are the affairs of the huts and the villages known to outsiders?" She returned home to her father Ngwetsa. The husband waited a while. Then he followed her (landjela) and asked her to come back to the conjugal home. Her parents told her to obey. She went. But quarrelling soon recommenced. She fled a second time; her husband and her parents-in-law did their best to induce her to go back. She refused. An uncle of hers took a stick and thrashed her but nothing could persuade her.